

THE
Half-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Saturday, September 22, 1855.

Price One Penny.

Another Thing Needful—Obedience.

Three weeks ago we showed that one thing absolutely needful in the world was an inspired head—an Apostle, Prophet, Seer, and Revelator, to govern and direct the people. But that is not the only needful thing, if the world is to advance in the perfect ways of truth and wisdom. Just as needful as a heaven-inspired leader, is obedience to the word and will of that leader, or the world may as well be without him.

How is the world situated at the present time, in regard to the principle of obedience to authority? Not a jot better than in regard to having a "great man" who is the "right man" for a ruler. Let us look at England, which rejoices in being reckoned the most liberal nation in the old world. Do the people of these lands evince that obedience necessary to a proper progress towards perfection? for let it be understood that mankind were not sent to this world to waste their time in trifles, but to perfect themselves in the use of the knowledge and materials bestowed upon them. So far from the people of England exhibiting a perfect obedience, a unanimity of obedience, it is well known that in no other country in this hemisphere has the spirit of disobedience obtained more influence in the hearts of the people. The very genius of the constitution of the country, of its religious bodies, and of the social relations of

its people, is disobedience. This may be accounted a strong assertion. But truth is always strong. In what do the English glory more than in their darling principle of "check and counter-check." The Queen or King, the Lords, and the Commons are each a check and a dead weight upon the others. Nay, Englishmen could not tolerate a Parliament minus of an "Opposition." Just as sensible would a wagoner be were he to put one half of his team at the fore part of his wagon, and the other at the hind part, expecting by that means to get over the hills quicker with his heavy load. And as the most natural consequence in the world, Parliament meets, not so much for despatch of business, as to revel in its Elysian eternity of talk. Days and nights of precious, irredeemable time are wasted upon trashy "statements," "explanations," and "debates." Does a choice and necessitous measure come up to be considered, it is so shaved and altered and amended, by the whittlings and patchings of ministry and opposition, that by the time it has run this uncompromising gauntlet, if it does get through, it is often so metamorphosed as to be scarcely recognized by its parents, and certainly appears anything but the sort of child they wished it to be.

Again, if an officer, civil, naval, or military, is appointed, up start a thousand pertinacious questioners, with their cries of,

"Who is he? What is his merit? Why was not Such a One appointed instead? Favouritism!" &c. Just as though the man having authority to make such appointment, was under stringent obligation to answer everybody's questions on the matter, and satisfy everybody's scruples. He is amenable to his superiors, and is not that sufficient?

In the religious portion of the community the spirit of disobedience is equally influential and untiring. The Church of England considered herself authorized to renounce allegiance to the Church of Rome. The Dissenters account themselves at liberty to reject the authority of the Church of England. Some of the Dissenters believe that every congregation is a totality of itself—a religious community that is part and parcel of no other religious community, and subject to no other authority in religious matters. And some again consider themselves sufficient to appoint their own minister or leader, and then to follow his teachings or not, as it suits their fancy. Nay, these go further still, and after having appointed a head for their particular body, the connexion of that head with that body depends entirely upon the will of the body. Here is certainly an anomaly, exhibiting the working of the spirit of disobedience in a remarkable degree. First, the creation of a head by the body—say the hands and feet, is certainly an unnatural method, and what cannot be substantiated by the Scriptures. Second, decapitation by the body—say the hands and feet again, is quite as unnatural as is the order of creation spoken of; in fact, such decapitation is nothing less than spiritual suicide, which again we humbly affirm is not authorized by Scripture. If this is not disobedience with a vengeance, we leave it to our readers to say what it is. We are satisfied.

If we carry the investigation into the family circle, a similar want of obedience is manifest. Does the wife obey the husband with that implicit obedience which his position at the head of the family requires? No. Some take the greatest pleasure in deceiving the husband, cheating him, and setting his authority at open defiance. Others are not so flagrant, yet do they consider that all entitled to equal reverence with that of the husband, and consequently they defer to him occasionally, as in duty and honour bound

to return the compliment. But the matter can be carried much closer than this. There are thousands of wives who would consider themselves outrageously insulted if they were told that they harboured the spirit of disobedience. Yet does it manifest itself in their conduct every day. The husband makes a proposition. The wife insists on an amendment. 'He wishes such a thing to be done. She urges another instead. He offers advice on a matter which she thinks she knows more about than he, and consequently his advice is demurred to or neglected. And thus does he find that his wife's obedience consists in the appearance rather than the reality. In fact the spirit of disobedience has obtained such powerful hold on mankind that it really seems to descend from parent to child, and to be in the very blood and bones of the people, inasmuch that it manifests itself oftentimes in some who really do try to obey, but disobey almost unwittingly. And it is a serious question whether several generations must not expire before this formidable evil is thoroughly eradicated from the systems of many even otherwise good men and women.

As a natural consequence, the rising generation do not exhibit the most hopeful signs of filial affection. It is really grievous to go into a family, of which kind thousands can be found, where young men and maidens, and even young children make no scruple of disobeying, nay, contradicting, their parents. Is there not many a home where the son is master, or the daughter mistress? If he chooses to go off a drinking, or what not, "what is that to the old man?" except to find the money. If she is pleased to go to a ball, or away for any other affair, "what is that to the old woman?" except to get young Miss's dress, &c., ready. But further than this. It is the law of the land that at a certain age young master or young miss shall be independent of the control of the parents, shall owe them no further allegiance. How can this be expected to act otherwise than as an incentive to disobedience? Does not the youth often long for the time to come when he shall be "of age," when he shall be released, by law, from the authoritative surveillance of the father who begot him, and the mother who bare him? Does not the maid equally often wish the time were come when she can encourage the visits of what lover

she pleases, and snap her fingers at the "old folks?" And do these things speak well for that state of society where they are tolerated? Such a society has to learn something which even savages know, before it makes desirable advance towards a perfect state.

What can be said of England as to disobedience, may be intensified to apply to America. In no country, as in the latter, is the spirit of disobedience so rampant. In no country are superiors less revered, when interest or passion is in question. In no country is the law more disregarded, or broken with more impunity. In no country does Lynch or mob law assume greater majesty. In no country do women assert their equality with men more strenuously, nor is there more contention about "women's rights." And finally, in no country are children more forward to proclaim their independence of their parents.

It may be said that in despotic countries the principle of obedience is tried, and proves a failure. A little reflection, however, will show that such is not the case. The principle upon which a despot's people submit to him is slavery, not obedience. He rules over them through his or his system's compulsion, not from their choice. The germ of the influence by which he rules is planted in him, or in the system he represents, not in his people. They are his subjects from the force of circumstances, not from their own spontaneous free will and desire. Consequently they are more like mere machines, acting as they are wrought upon, than intelligent beings, animated by a spark of Deity. A despot's people are bound together by extraneous bonds, even those of their ruler, while the people of God are bound together by the innate desire of each to cleave to the others at any and every cost. And consequently again, the subjects of a despot never can be so intelligent, united, powerful, and happy as those of the kingdom of God, who are made subjects and remain so by their own intense desire. The old adage is true—"One volunteer is worth ten pressed men."

Without progression there can be no happiness. Without order there can be no progression. Without government there can be no order. And there are only two principles upon which men can be governed—love and fear, or obedience and compulsion. We have just shown

that the government of compulsion or fear never can make a people perfect. It will therefore be readily seen that the only perfect principle of government is love or obedience.

Of the superiority of the principle of obedience to the other principle in government, let us take an every-day example. Here is a family of husband, wife, and several children. The husband desires the wife to pursue a certain line of conduct in conjunction with certain of his labours. She thinks another will be better, and follows her own will. Both the parents desire each of the children to accomplish a specific object. The children murmur over the matter, and go and perform something different, something their parents wish not to be done, while the things that should have been done suffer through neglect. Here is positive loss to the family—perhaps the labours of all are to a certain extent thrown away for want of co-operation in their accomplishment. And all the family are miserable—the husband vexed, the wife cross and aggravating, and the children fretting and fuming and whining all the day long, a perfect torment to themselves and everybody else they come in contact with—the whole family a perfect hell upon earth. Nor is the matter mended when the husband endeavours to compel the wife to follow his wishes, or when the parents compel the children to do as they are told, for the things will be slighted at every opportunity, or perhaps purposely spoiled in the accomplishment, and still the uncomfortable and unhappy state of the family continues.

Contrast such a scene with that of a family, where the wife cheerfully and implicitly obeys the husband, and the children as cheerfully and implicitly obey their parents, doing readily everything they say, even anticipating their very wishes. How powerful are such a family for accomplishing any object that may appear beneficial to the whole. How united they all are. How perfectly happy. Here is a picture of heaven upon earth.

If this illustration be extended to a national point of view, or to embrace the whole world, the result to our argument would be a demonstration of its truth on a more imposing scale. This is obvious—everybody can see it, everybody can understand it. And is it to be supposed that the Lord cannot? Truly He can.

He has known the power of obedience long. There is no good principle that men can think of, but what the Lord knows and has practised. He desires His people to be the most powerful and happy people on the face of the earth, and He knows that the principle of obedience is the certain key to such a desirable position.

We have before shown that in the world this principle is nowhere carried out, and, indeed, the rulers of the world not having received their authority from God, it is not likely that their subjects should be governed upon the perfect principle of obedience. Where, then, shall we look for such government? Does it exist upon the earth? It must exist some time on the earth, or men will never become perfect, and the Scriptures will not be fulfilled. It does actually exist in the kingdom of God, in the Territory of Utah. There a Prophet of the Lord governs the people upon this principle of obedience, and consequently the intelligence, unity, power, and happiness of that people are unsurpassed among any other people on the face of the earth. When he speaks, all the people say Amen. When he purposes a thing, all the people are ready to accomplish his will. When a mission is to be performed, or a great work done, every man is ready to act, and, when appointed, he cheerfully enters upon his assigned duties. Action is not, as in the world, subject to ruinous delays by such petty contingencies as bargaining for pay, for obedience brings its own reward naturally, and without seeking. This principle will make the kingdom of God very soon the most powerful government upon the face of the earth, for it is written, "Obedience shall make Zion terrible." The unity which is the natural result of this obedience caused Brigham Young to exclaim, "Gentlemen, that's the terror among the nations—the unity of this people."

Perhaps many may acknowledge the truth of our argument, as far as theory is concerned, but they cannot realize the thing practically. If they were perfectly satisfied as to the authority of the ruler, they would be willing enough to render complete obedience to him, seeing that through obedience alone can the greatest amount of happiness be secured.

The grand source of authority is God. As the Creator of the earth, as the Father of mankind, and as their sustainer upon the

earth, He is naturally entitled to stand at their head, to direct their energies, and control their movements. They are, in fact, so many portions of Himself, the natural increase of His own person. Who therefore can have more right to their allegiance than He? It is an unnatural crime to repudiate allegiance to Him. By His own free will he begot men for the increase of His dominions, power, and glory, and, if they renounce His authority, have they in reality any right to exist longer on His earth? Every thinking man will conclude they have not. They are not their own, they cannot be independent creatures in the sense some use the word. But the Lord knows that an intelligent and spontaneous submission to His authority is the only solid and permanent one, and the only basis of real power and mutual happiness. All the dispensations of Providence among mankind are to teach this one great lesson—their relationship to Him, that they may realize it, and, realizing it, may live accordingly, acknowledging His hand in all things, and His supremacy over all things.

As God possesses supreme authority over the human race, He has power to exercise His authority either personally or by the instrumentality of another person or other persons. And so He does. An Apostle or Prophet is His representative on the earth. To resist the counsels of such a ruler is to resist the counsels of God Himself, and his words are as much the words of life and salvation as are the words of God, because he acts for God. In his sphere the same may be said of every man, who holds the Holy Priesthood, or, in other words, is delegated by God to act in His name.

It may be urged that it is extremely difficult, if not impossible, to know whether any man is so authorized of God, and, if any, who? This matter is not so difficult as many imagine. "By their fruits shall ye know them," said Jesus. And again, he said that if any man would do God's will he should know who were His servants. To the pure and humble heart truth carries conviction with it. The cup of poison may be sweetened, but death is there as infallibly as before. The cup of life may be bitter, but the invigorating influences of health and strength are there notwithstanding. The ministers of Satan, and the principles of error may appear, the first clad in broad cloth

and "respectability," and the last in eloquent words and the fashion of the world, but death is there inevitably. The servants of God may come in rude and humble habit, and the principles of truth may be presented from unpolished and stammering lips, but the refreshing influences of life and salvation are as surely there, and their power is as certainly felt. Whenever a servant of God delivers his message to a people, the Spirit of God invariably bears witness to the truth of the same, and every honest heart may realize for his own satisfaction that life and salvation and truth and God are there. And every step which a man takes in obeying his heavenly Father, or those whom He delegates to act for Him, brings its own testimony to the wisdom and righteousness of that course. Dreams, visions, revelations, tongues, and the interpretation thereof, the ministration of angels, knowledge, wisdom, deliverance in exigencies, salvation all the day long, an increase of life, vigour, and power—these are the constant evidences which every man may receive for himself when he is living in the path of obedience. With all these clouds of witnesses before a man, you may as well attempt to persuade him that the sun never shines, or that he has no existence, as that the path he is pursuing—obedience to God, is not the wisest and the best path he could pursue, and, in short, the only way to eternal life, salvation, and happiness.

Will the time ever come when all the earth will be governed on the principle of obedience? Yes, so says the Scripture. How will this be brought about? It is the Lord's work, and He has already commenced it. First of all, He appointed a man on the principle of obedience, for that man proffered his obedience before he was called and appointed of the Lord. That man, Joseph Smith, received authority and instruction from the Lord to go, or appoint others to go, into all the world and preach to the people the principles of obedience to the Lord who created the earth, and is the veritable Father of the human race; and then to gather those together who were desirous, that they might become the Lord's people. Some, the first time it is told them, realize that the message of these servants of God is true, and that their principles are the wisest that can be advanced. Such men gather at once together, that they may the more per-

fectly develop those principles, and enjoy the blessings they bring. Others do not realize the truth of those principles, but imagine there is no difference between obedience and compulsion. Such will learn, by the working of events, that their own systems of government cannot preserve them on the earth, much less produce them as much happiness as the perfect system from the Lord—that of obedience to Him. God has set His hand to bring all the inhabitants of the earth to a speedy knowledge that obedience to Him is their best policy. And those who are slow to realize this fact, He will stir up to a serious consideration, and even to a conviction, of it, by the eventful nature of His providences—by famine, plague, pestilence, wars, earthquakes, violence, &c. So perfectly conclusive and unanswerable will these arguments be, that kings with their crowns, and merchants with their riches, will come bending before the servants of God in Zion. Indeed so general will the conviction be that the only path of safety is the one we prescribe; that nations will freely ask permission to have the government of the Lord extended over them, and many will say, "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." These nations will become so convinced of the inferiority of their own systems that they will yet, to save themselves, be very glad to throw them away, and come forward and desire to become subjects of the kingdom of God.

When there is "one King and one Lord upon the earth," to whom every knee bows from a conviction that his government is the best that could be devised, what a mighty power for life and salvation will be wielded by the combined myriads of Adam's children. Who can realize the extent of that power? What wondrous works will they be able to accomplish! The pyramids of Egypt, those stupendous monuments of past exertion, will be forgotten before the creations of the reign of obedience. The mightiest worldly potentates will be oblivious of their own pigmy labours, when they see manifested before their eyes the marvellous developments of the truth—"Obedience is better than sacrifice, and to hearken than the fat of rams."

History of Joseph Smith.

(Continued from page 585.)

[February, 1840.]

Friday, 7th. High Council at Montrose voted to disfellowship all brethren who should persist in keeping tippling shops in that Branch of the Church.

Sunday, 16th. Elder Young tarried at Elder Pratt's, 58 Mott Street, N. Y., and Elder Kimball arrived there this morning.

Thursday, 20th. Judge Higbee, I left at Washington, and he wrote me as follows—

Washington City, Feb. 20th, 1840.

Dear Brother—I have just returned from the Committee Room, wherein I spoke about one hour and a half. There were but three of the committee present, for which I am very sorry. I think they will be obliged to acknowledge the justice of our cause. They paid good attention; and I think my remarks were well received. It was a special meeting appointed to hear me by my request. The Missouri Senators and Representatives were invited to attend. Dr. Linn, and Mr. Jamieson attended, and God gave me courage, so that I was not intimidated by them. Dr. Linn, I thought, felt a little uneasy at times; but manifested a much better spirit afterwards than Mr. Jamieson.

I told them firstly, that I represented a suffering people, who had been deprived, together with myself, of their rights in Missouri; who numbered something like fifteen thousand souls; and not only they, but many others were deprived of the rights guaranteed to them by the Constitution of the United States. At least the amount of one hundred and fifty thousand free-born citizens are deprived the enjoyment of citizenship in each or every State; that we had no ingress in the State of Missouri; nor could any of us have, only at the expense of our lives; and this by the order of the Executive.

I then took their own declaration of the cause of our expulsion; referred them to F. P. Pratt's pamphlet, which I held in my hand; then showed that the first accusation therein contained, was on account of our religious tenets; furthermore, that the others were utterly groundless. I went on to prove that the whole persecution, from beginning to end, was grounded on our reli-

gious faith. For evidence of this, I referred them to Porter Rockwell's testimony, and P. Powell's. I stated that there was abundant testimony to prove this to be a fact, among the documents.

I then gave a brief history of the persecutions, from the first settlement in the State to our final expulsion. I also stated that the society were industrious, inoffensive, and innocent of crime; had the "Times and Seasons," from which I read Governor Lucas' letter to Alanson Ripley. I also referred to Judge Young's letter from Pike County, the clerk's, and others, respecting our character in their section of country. I gave them some hints of the Haun's mill massacre, and the murder of the two little boys, but referred them more particularly to the documents for information concerning those things; and furthermore that I had not come here to instruct them in what they were to do in the case, but to present them with the facts—having all confidence in this honourable body (the Congress), believing them to be honourable men.

I demanded from them a restitution of all our rights and privileges as citizens of the United States, and damages for all the losses we had sustained in consequence of our persecutions and expulsion from the State; and told them we could have recourse no where else on earth that I knew of; that we could not sue an army of soldiers, neither could we go into the State to sue any one else. I told them that I knew not how far Congress had jurisdiction in this case, or how far they had not; but as far as they had, we claimed the exercise of it for our relief; for we were an injured people.

These and some others were the principal subjects of my speech; after which Mr. Jamieson said he was once in the "Mormons'" favour; but afterwards learned that it was impossible to live among them, for they stole their neighbours' hogs; and there being so much testimony, he believed it, &c., &c. I replied something like this: making statements was one thing, and proving them was another. Mr. Linn then said he wished me to answer one thing, viz.: If the Legislature of Missouri did not refuse to investigate the subject of our difficulties solely on account of the trials then pending. In reply I assured him that I knew they had refused us an investigation; but as to that being the

cause, I did not know, but told him they might have done it when those trials were discharged. He seemed to think it injustice for Congress to take it up before the Legislature had acted on it.

I occupied all but a few minutes of the time when the Senate were to go into session, so they adjourned until the morrow at ten o'clock, when the Missourians are to reply. Mr. Linn observed, that there was a gentleman whom he would have before the committee on the morrow, who lived in the upper part of Missouri, that knew everything relative to the affair. I presume he is to put in his gab. I suppose I must attend the committee, as I am solicited by the chairman; but I would rather take a flogging; because I must sit still, and hear a volubility of lies concerning myself and brethren. *Lies* I say, for they have nothing but *lies* to tell, that will in the least degree justify their conduct in Missouri. Mr. Linn said he had written to Missouri, to get all the evidence taken before Judge King; so that if the thing must come up, he would be prepared to have a full investigation of the matter, and that the Committee should have power to send for persons, papers, &c., &c.

In my remarks I stated that an Article of the Constitution was violated in not granting compulsory process for witnesses in behalf of the prisoners; and that the main evidence adduced, upon which they were committed, (as I understood,) was from Dr. Avar, who once belonged to our society, and was compelled to swear as suited them best, in order to save his life; that I knew him to be a man whose character was the worst I ever knew in all my associations or intercourse with mankind; and that I had evidence by affidavits before them, of five or six respectable men, to prove that all he swore to was false.

Brethren and sisters, I want your especial prayers, that God may give me wisdom to manage this case according to His will, and that He will protect me from our foes, both publicly and privately.

Yours in the bonds of love,

ELIAS HIGBEE.

Friday.

Washington City, Feb. 21st, 1840.

Dear Brethren—I have just returned again from the Committee Room. Mr. Linn and Mr. Jamieson made some remarks, to which I replied. Mr. Linn is much more mild and reasonable (mostly perhaps from policy) than Mr. Jamieson, who related a long lingo of stuff, which he said was proven before the Legislature, which amounted to about this: that Joseph Smith gave the "Mormons" liber-

ty to trespass on their neighbours' property; also told them, that it all belonged to them; as they were Israelites. Upon the strength of this they became the aggressors. I replied that the Jackson County people in their declaration of causes that induced them to unite in order to drive the "Mormons," the crime of stealing, or trespassing, was not mentioned; and there was no docket, either clerk's or justice's, that could show it, in Jackson, Clay, Caldwell, or in Davies Counties; and that no man ever heard such teaching or doctrine from Joseph Smith, or any other "Mormon;" that we held to no such doctrine, neither believed in any such thing.

I mentioned some things contained in our Book of Doctrine and Covenants; Government and Laws in general. I told them we had published long ago our belief on that subject. Some things I recollected, which were that all persons should obey the laws of the government under which they lived, and that ecclesiastical power should not be exercised to control our civil rights in any way; particularly that ecclesiastical power should only be used in the Church; and then no further than fellowship was concerned. I think they injured their cause to-day. There is another appointment for them on the morrow, at 10 o'clock. Their friend they said was sick, consequently could not attend to-day. Mr. Linn said he thought it would be time enough to take it up in Congress when they could not get justice from the State; and that he was confident there was a disposition in the State of Missouri to do us justice, should we apply; that the reason of their refusing to investigate before, was, the trials of the prisoners were pending; and further said, (when speaking of the trials before Judge King,) that he understood from gentlemen that the prisoners commended the Judge for his clemency and fair dealing towards them; and acknowledged they were guilty in part of the charge preferred against them. Mr. Linn said he presumed I was not present, when said men were tried. I replied in the negative, that I was not there, neither anybody else that could be a witness in their favour. The lawyers advised them to keep away if they desired the salvation of their lives. I observed that I had read the proceedings of the Legislature, but did not now recollect them; but since yesterday I have been reflecting on the subject, and recollect a conversation I had with Mr. Harvey Redfield, who was the bearer of the petition to Jefferson City, and he informed me that the reasons why they refused an investigation, was on account of the Upper Missouri members being so violently opposed to it, that they used their utmost exertions, and finally suc-

ceeded in getting a majority against it; and the reason of their taking this course was, in consequence of one of their members being in the massacre at Haun's mill, viz., Mr. Ashley; and Cornelius Gilliam was a leader of the first mob in Davies County, which the militia were called out to suppress.

Mr. Linn said if it must come out in Congress, it should be fully investigated, and they, the Committee, should have power to send for persons and papers; for if we have a right to claim damages of the United States, so had they, if all were true concerning the acts alleged against the "Mormons;" that they had a right to ask the Government to pay the war against the "Mormons;" but finally seemed to disapprove of the exterminating order, which was admitted to have existed by Mr. Jamieson, or was issued by their Legislature, but that no one ever thought of carrying it into effect. He said that General Clark merely advised the "Mormons" to leave the State. To which I replied, General Clark's speech was before them; that I had stated some of its contents yesterday; and if it were necessary, I could prove it by four or five hundred affidavits.

Then Mr. Jamieson stated something about the prisoners making their escape, and that he had no doubt but that they could have a fair trial in Missouri, for the Legislature, to his certain knowledge, passed a law whereby they had a right to choose any County in the State to be tried in. To which I replied, that I understood such a law was passed; but notwithstanding, they

could not get their trials in the County wherein they desired; for they were forced to go to Boone, whereas they desired to have their trials in Palmyra, where they could get their witnesses, as that was only sixteen miles from the river, and the other was a great distance. He said that Judge King certainly would not go contrary to law. I told him there were some affidavits in those documents that would tell him some things very strange concerning Judge King. Mr. Linn then wished to know if the affidavits were from anybody else save "Mormons." I replied that there were some others; but how many I knew not. He then wanted to know how they were certified; whether any clerk's name was attached in the business. I told him they were well authenticated by the Courts of Record, with the Clerk's name attached thereto.

After these things and some others were said, the committee refused to consult on the subject. Only the same three attended that were in yesterday. The Chairman observed that they had not expressed any opinion relative to the subject: but observed his mind was made up in relation to the matter. I think, from all I have discovered, Mr. Smith of Indiana will be on the side of justice; but how the thing will terminate I cannot tell. Mr. Crittenden and Mr. Strange are the two absent members of the Committee.

Yours in the bond of love,

ELIAS HIGGEE.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 22, 1855.

EMIGRATION.—As the usual season for emigration of the Saints is again approaching, we shall lay before them from time to time such items of counsel and instruction on the subject as may be suggested to us. On the 2nd of May last, immediately after the sailing of our last vessel, the *William Stetson*, a new Emigrant Act of the United States came into force in European ports, and on the 1st October a new Act of the British Parliament on the same subject also comes into operation. How far these Acts will affect the cost of emigration to the United States, we have not yet been able to determine. We think, however, they will not materially increase it. When we learn particulars we shall make them known to the Saints.

What ways and means shall be adopted in order to accomplish the removal of the greatest number of Saints from these lands is now a subject for the deepest consideration, and it demands the most thorough and efficient action of all who are willing to exert themselves for their own salvation and the building up of God's kingdom.

In the first place we ask all the Saints who are desirous of gathering, have you, during the past season, made it your study and business to accomplish something towards your emigration? Or have you carelessly passed it by, leaving it to some mere chance in the future? Have you acted as though you expected the Lord to do that for you which you have not considered worthy of your own exertions? Or have you laboured faithfully to accomplish your own salvation on the principle that "the Lord helps those who help themselves?" These are questions which the Saints should ask themselves in the most searching spirit of inquiry—they should ascertain their real position in the matter, and act accordingly. On their answer to these questions, and their action on those answers, their salvation depends.

As strong as the desire of the Saints is almost universally to gather, there are comparatively few who have gone to work systematically to accomplish it. Owing to the organization and general routine of society in this country, there is one quite general characteristic of the people, and particularly of the labouring class, who depend for subsistence on a weekly income, and that is, to spend that income, whether it be much or little. We are aware that with many of the Saints the means of living are very limited, but with these fortune sometimes changes for the better for a time; then, if they would study and practise a rigid economy, they might be able to lay by something towards their emigration; and when another opportunity offered, they might make additions to it. There are thousands, who, if they had pursued this course for the past few years, would now have sufficient means to take them to the United States. There are many others whose labour generally brings them a more liberal reward. These, from long habit, and apparently without considering that they might do otherwise, live fully as liberal as their income, whereas if they would carefully take their expenditures into consideration, they might save from one to ten shillings a-week, without curtailing themselves in the needful comforts of life. Eighteen pence a-week, saved for one year, would generally pay the passage of one person to the United States. There are many Saints who with care and consideration could save from that to five times as much. In this way, through the blessings of the Lord, they could have already accomplished their deliverance, while they have been waiting and praying for somebody else to do it for them. One of the first lessons for a Saint to learn is how to accomplish the greatest possible amount of good with the resources at his command. This is a Godlike principle, and one which the Saints have to learn practically. The best possible use of blessings already bestowed, is the best guarantee the Lord can have that more would be made a good use of.

We might go much further into this subject of practical economy, but it is said that "a hint to the wise is sufficient." We trust that this will induce some to thoroughly take the subject into consideration, and study to see where they can stop up the small leaks in their financial affairs, and to begin to stretch out their faith and works in earnest to help themselves, and perchance the Lord will take cognizance of their diligence, and open their way before them more abundantly.

The Lord never yet gave a commandment to His people, but what, if they would go to with full purpose of heart and try to obey it, they could do so. The commandment to gather out to the land of America is just as binding on the Saints, so far as it is possible for them to accomplish it, as it was in the first place to be baptized for the remission of sins. If the Saints would lay hold of the subject with the faith that it is their privilege to exercise, the very elements would be moved upon to accomplish their deliverance. The time has been when the Lord suffered Satan to stir up the enemies of His people to drive them out from their midst, and to purify them in the furnace of affliction, until they were humbled before Him, and would

seek with all their hearts to keep His commandments. Should the Lord in His wisdom permit this to be the case in this land, hundreds of the Saints, who do not think it possible to emigrate by their own exertions, would then find means to do so.

We say to the Pastors, and the Presidents of Conferences and Branches, that great responsibilities devolve on you in assisting the Saints to accomplish their deliverance. We wish you all, under the direction of those who are over you, to consider that you have a special mission from this time to look after the condition of the Saints under your care. Seek diligently yourselves of the Lord, to give you wisdom and discernment, that you may be able to counsel the Saints how to dispose of their effects to the best advantage, economise their means, and get away if it is possible for them to do so. Make it your business to see how many of those who are desirous to emigrate can do so during this fall and the coming winter. Those who can go through to the Valley should do so by all means, and it is equally obligatory for those who can, to go to the States, and there endeavour to accumulate means to complete their journey.

There are, no doubt, many Saints who this fall can raise sufficient means to land them in New York or Philadelphia, yet who, if they wait a few months longer to accumulate a little more money in order to land there with some in their pockets, will find it decrease instead of increase, and thus, by delaying their emigration too long, lose the opportunity of accomplishing it at all the coming season. We wish the Pastors and Presidents to look particularly after such cases, and remind such Saints that, if they have sufficient to land them in the United States, they have sufficient to enable them to keep the commandment to gather to America, and, if they trifle with the subject, even the opportunity that they have may depart, not soon to return. It is the business of a Saint to keep the commandments of the Lord, and leave the consequences with Him. The harvest in the United States has been a most abundant one, and it is quite evident that provisions must be plentiful and cheap, and no doubt it will be much easier than it was last year to obtain the means of subsistence, and from the accounts we have received, those who went out there have been greatly blessed and prospered.

By the first of May next we desire that there be in Britain no Latter-day Saints who can possibly raise the means to land them on the other side of the Atlantic. We wish the Pastors and Presidents of Conferences to consider this the *ultimatum*—the great object to be accomplished, and let no exertion, no pains be spared in order to attain it. We wish all the Saints who have no prospect of going through to the Valley the coming year, and can go to the States, to get away at as early a date as possible, that they may not be overtaken with the difficulties and privations of another winter, and be compelled to expend here the little they may have accumulated. Provisions have always been cheaper, and the demand for labour greater, as a general thing, in the United States, both in winter and summer, than in this country, and the chances are greatly in favour of as early a removal there as possible.

As soon as any have concluded to emigrate, let them forward their deposits to this Office, with the name, age, and place of nativity of each person for whom application is made. A vessel will be chartered as soon as a sufficient number of passengers can be obtained to fill one.

No doubt similar questions to the following often arise in the minds of the Saints, "Why this urgency for us to gather out of this country? What is the use of going to New York or Philadelphia, when we can go no further? Why can we not wait until we can go through to the Valley?" We do not profess to understand this subject in all its important bearings and future effects. Time only can develop these.

and these developments, like everything else pertaining to this kingdom, will be as endless as eternity. But there are plenty of manifest reasons, potent enough to stimulate every Saint to action, who lives in the spirit of his religion.

America is the land of promise to the children of Ephraim. Its very soil is hallowed by the sacred associations of the past. It is enriched with the blood and decayed generations of an immense multitude of the chosen seed of Father Abraham. To them the Lord has promised it as an everlasting inheritance, and after Japheth has dwelt in the tents of Shem long enough, he will have to give back the possession to the rightful owners. The Lord is again turning His favour to those remnants of Jacob who have been trodden down and oppressed by the Gentiles, and the time is not far off when they will take possession of the inheritance of their fathers. What is more natural than that the Lord should gather together their brethren of the same blood, and consequently heirs to the same promises, on the same land, that His kingdom may be established in strength, glory, and power; that the law may go forth from Zion, and the word of the Lord from Jerusalem, to rule the whole earth in righteousness? America is the natural home of the Saints. That is the place where the Lord's house is to be built, where the richest of heaven's present blessings may be enjoyed, and where the glorious anticipations of the future will be realized by the faithful. It is the land of freedom, where, although the present corrupt people who occupy it may suffer from anarchy and revolution, because they abuse the blessings of heaven, it has been decreed that no earthly king shall ever reign. It matters not where Latter-day Saints are born, whether in the ice bound regions of Norway or Lapland, in Alpine valleys, on the sunny plains of Italy, among the Boors of South Africa, or amid the jungles of India, their nationality becomes merged in the kingdom of God, their hearts yearn to tread the soil made sacred with the blood of their brethren and sisters, of their Prophet and Patriarch, and, as they think of Zion yet to be redeemed and made glorious, they long to share in the toils and blessings of their brethren. Their voices ascend to heaven, crying, "How long, O Lord, shall the wicked tread down the heritage of thy people, and the blood of innocence go unavenged?" Every impulse of the heart of the Saint, every hope of the future, says, "Gather up to the land of America."

Above all, the Lord has commanded it, and He will not be trifled with. The Spirit whispers, "Obey, for obedience is better than sacrifice," and the day has come when judgment follows close on the heels of the transgressor. Those of the Saints who are careless and indifferent with regard to the counsels of the servants of the Lord, will soon find that His spirit is forsaking them, and that they are left to wander in darkness and suffer with the wicked without hope of deliverance.

Besides the fond hopes and glorious anticipations of the future, which induce the Saints to look to the western world as their final home, and the place where the Lord will make Himself the most abundantly manifest, there are other weighty considerations in the matter, which demand serious attention. While endeavouring to save themselves, it is of the greatest importance to build up the kingdom of God by using the most efficient means for bringing others into it. One of the most effectual methods for accomplishing this is, for the Saints to gather from these lands as fast as possible: if they could rise up *en masse* and quit this country during the coming year, and leave none but the Elders behind to preach, without purse and scrip, among the Gentiles, it would do more towards bringing people to obey the Gospel than all the preaching the Saints can do by remaining. But say some, "That is a curious idea, that we should be in the way of other people's salvation." Strange though it be, it is none the less true, and there are several reasons for it, which are plainly manifest. The

people in Britain have had precept upon precept, until the Word has become a dead letter to thousands, and the most pungent testimony that can now be given them is that of the gathering. When people see their neighbours and friends sell off their effects, leave country, relations, and friends, endure perils by sea, and a long and tedious journey by land, in obedience to revelation, for the purpose of finding a place where they can keep more perfectly the precepts which they believe and teach, it arouses their minds to serious reflection. They will begin to think, "Surely that man's religion cannot be a mere phantom of the imagination, a castle in the air." Thus the minds of men will be led to search after the truth, and to learn more of a religion which has such a powerful effect upon its votaries.

Again, there are many Saints in Britain who have been so long in the Church under a similarity of circumstances, that their progress is extremely slow, and others have stopped progressing altogether, and are going backwards instead of forwards. While these Saints are nearly stationary, or retrograding, the spirit of the work has a tendency to advance as rapidly as ever. Those who do not keep up in their proper places, and pull with those who are set to lead, are to that extent a dead weight for others to drag along, and a hindrance to the general progress. Let many of these emigrate, and as soon as they begin to move they will be thrown into new positions and circumstances, and a new channel of experience will open up. This will again call their faith into lively exercise, increase their confidence in the Lord and their brethren, and the Holy Spirit will be renewed upon them, and they will no longer be a stumbling-block to the world around them.

Much more might be said on this subject, but space will not permit. As usual, when the Lord commands His people to do anything, everything combines to urge them to diligence and perseverance in rendering obedience. The judgments of the Lord are increasing upon the nations. The elements of wickedness and corruption within them are gradually undermining the strength of, and creating weakness and debility in, all the organizations of men, physical, moral, and intellectual. Think not that because destruction does not come like the whirlwind, the Lord delayeth His coming, and all things remain as they were. The wise man foreseeth the evil, and hideth himself.

While we are urgent upon the subject of emigration, there is another item of great importance connected with it, which immediately calls for a large share of attention, and that is, the debts which are upon the Conferences and Branches. Great efforts should be made at once by the Pastors and Presidents to get old debts paid off, that the Saints who are able to emigrate may not leave a burthen upon those who remain, which in part belongs to themselves to carry. The instructions given last year upon this subject will apply with equal force to the present time and circumstances.

We also call the special attention of the Pastors, Presidents, and General Book Agents of the Conferences to instructions concerning the financial condition of Conferences, as connected with this Office, found on page 153 of Vol. xiii. of the *Star*, and recommend the same to a careful reading and practical application at the present time.

EMIGRATION ON THE PLAINS.—The following Report of the general emigration of the Saints from Mormon Grove, Atchison, K. T., to Utah, the present season, we copy from the *Luminary*, Aug. 18—

	Class.	Captain.	No. of Soula.	Wagons.	Oxen.	Cows.	Horses.	Mules.
Company, No. 1	Independent	John Hindley ...	206	46	226	54	14	4
" " 2	Do.	J. F. Secrist	368	51	317	100	5	
" " 3	Do.	Seth M. Blair ...	89	38	480	21	49	
" " 4	First division of P. E.	"						
" " "	F. Co.	"	402	45	220	24	3	1
" " 5	Independent	M. F. Thurston .	134	29	234	28	12	
" " 6	Second division of P. E.	"						
" " "	F. Co.	C. A. Harper ...	238	28	304	18		
" " "	Independent	"	67	14	136	15	1	1
" " 7	Church Train	Isaac Allred	61	34	224		1	1
" " "	Independent	"	4	3	10			
" " 8	Third Division of P. E.	"						
" " "	F. Co.	J. S. Fullmer ...	452	48	262	60	1	1
" " "	Independent	"	9	4	20	2		
Total.....			2030	337	2433	319	86	8

LETTERS TO NEW YORK.—We have been requested by Elder John Taylor, Editor of *The Mormon*, to insert the following—"We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accommodate men, but we cannot pay their postage, as one out of ten, perhaps, is not called for. This is to inform all such persons, that no such letters will be taken out of the office by us, in future."

DEPARTURES.—On the 7th inst., President F. D. Richards left Liverpool for London, *en route* for Switzerland, on a visit to the Swiss and Italian Missions.

Elder Daniel Spencer left Liverpool on the 30th ult., for Copenhagen, on a visit to the Scandinavian Mission. He is accompanied there by Elders Hector C. Haight, on his mission, and Joseph A. Young, also on a visit.

Diet.

BY HIGGINS DAVIS.

At the present time it is universally acknowledged, both by Saints and Sectarians, that the necessities of life are full forty per cent dearer than they were a few years ago, without a corresponding advance of wages. How necessary, then, it is, among other things, that we examine our system of managing temporal affairs, to see whether such is in accordance with the words of wisdom and exhortation, upon habits of frugality, given

us by the inspired servants of the Lord. We are well aware of the alertness of our neighbours in closely watching us, on account of our being in their estimation a very peculiar people, consequently we have frequent opportunities of manifesting, by our example, more so than by precepts, our regard for the laws and will of our Heavenly Father, as contained in the ancient sacred writings, whether Asiatic or American, and, by modelling

our actions thereto, a little light may shine before men.

Allow me to say a few words on the articles of drink. I may premise, that by this time there will be small difficulty in persuading the Saints that all kinds of intoxicating drinks have an injurious effect upon the stomach and brain, consequently the whole body suffers. It was formerly considered that the use of intoxicants was for the double good purpose of making the body *strong* and of quenching thirst. Unbiased people, who have given the matter a fair trial, are now loud in declaring that thirst is positively increased, and the body weakened by their use. For the training of the rising generation, parents should impress this knowledge upon their tender memories. Listen to an illustration—"In the midst of a debauch, a young man is attacked with *delirium tremens*, the medical name for brain fever, or drunkards' fever, and retires up stairs to his room. His companions follow him, and, unconscious of the fearful influence under which he labours, laugh at him, and endeavour to persuade him to rejoin them. The influence grows stronger upon him, he is conscious of its presence, but powerless to resist it. He bids them hold him, and bids in vain. "Hold me! hold me!" he shrieks, as, frantically rushing to the window, he casts himself headlong into the street! They go out, and pick off the pavement the broken body of his poor spirit. They lay him upon his bed, wipe the blood from his face, part the hair from his brow. His eyes glare ferociously upon them, and with hoarse, dying voice he says, "Why didn't you hold me? Why didn't you hold me?"

Why didn't they hold him? Why the demon of strong drink had him, and they could not hold him then. But when he was a boy by his mother's side, and looked lovingly up into her face, why didn't she hold him? And when his father danced him upon his knee, and laid his fine face to his face, and his cheek to his cheek, why didn't he hold him from the love of those intoxicants which never did

a child any good? Says one of the former-day Saints, "All that drink water shall be comforted."—Ezekiel xxxi. 16.

Then as regards the articles of food, some neglect has been manifested. If we refer to Genesis i. 29, it is there plainly intimated, by God Himself, that herbs, fruits, and vegetables were for MEAT, and consequently best calculated for the nutrition of the first Saints. It has been proved, over and over again, by the most celebrated chemists of Europe, that every hundred pounds of *butcher's* meat contains seventy-five pounds of water; whilst one hundred pounds of wheat or peas contains but fifteen pounds of water. These facts were hidden from the wisdom of our ancestors, and have turned out very different to what was expected, for it has long been erroneously supposed that a flesh diet contained more nutrition than one of fruits, herbs, or vegetables. For the purchase of one hundred pounds of *butcher's* meat at seven pence per pound, we part with more than sixty shillings, and subtracting seventy-five per cent of water from it, the twenty-five pounds of solid matter cost upwards of seventeen pence per pound for the supposed nutrition. Persons who entomb the flesh of slaughtered beasts within their stomachs, are very apt to forget that consumption, measles, and liver disease abound among the animals eaten, and have a great tendency to produce disease among the consumers.

If from these few stray remarks some of my brethren may be led to economise their money, so as to assist in the mighty purposes of emigration, rearing a Temple, and rolling on the work of the Lord generally, I shall rejoice. Looking at the present aspect of affairs amongst the Gentiles, trade falling off, wars falling on, and diseases on the increase, it is, indeed, high time that we take heed to the admonitions contained from time to time in the periodicals of our Church by those who speak as they are moved by the Holy Ghost, and not as the sectarians do, for they speak as they are moved by the traditions of their fathers.

To assume her semblance is a tribute which vice must often pay to virtue.—*MacKenzie*. Boasting seldom or never accompanies a sense of real power. When men feel that they can express themselves by deeds, they do not often care to do so by words.

PUT THIS UP IN YOUR MINDS. Let you be ever so pure, you cannot associate with bad company without falling into bad odour. Evil company is like tobacco smoke—you cannot be long in its presence without carrying away a taint of it.

Foreign Correspondence.

CHINA.

Arrival of Elder Findlay and emigrating Saints at Hong Kong—Baptisms.

Hong Kong, China, June 26, 1855.

To President F. D. Richards.

Beloved Brother—I feel to drop you a few items from this place, for the benefit specially of those who may follow in the same track Zion-ward—information which we would have highly prized ere we left Bombay.

Our little company of eight souls left the latter place on the 16th of March, on board the *Mary Spencer*, of Whitehaven, England, arriving in Hong Kong, after a very pleasant though lengthy voyage, on the 8th of the month. We paid about £16 each adult for a comfortable second cabin accommodation. This is, however, in the absence of any stipulated rate, as one can make agreement, governed considerably by the number of ships for the port, and state of freightage at the time, neither of which favoured us much; at the same time I must be permitted to make honourable mention of Capt. Fisher, of the *Mary Spencer*, who granted every indulgence, and showed us every kindness while on board, and, to swell the gratitude already awakened in our bosoms, returned thirty pounds sterling on arriving at this place. This boon was rendered more manifestly the gift of our Father in Heaven by the fact that, by misrepresentation at Bombay, we should have been short of means to leave this place. We had been led to believe that, at most, twenty-five dollars each would have sufficed from hence to California, but, on arriving, we found that forty-five dollars, and ration ourselves, was the lowest mark. At some seasons a passage may be had as low as thirty dollars, but it would not be safe for any party to trust to this. From the beginning of March to the end of May are the best months for California ships. There seems to be no traffic direct from this to San Diego.

Hong Kong is, moreover, no place for an empty pocket. Its inhabitants principally live upon the stranger, and all eyes are on the alert to rob him. We could not possess a room for less than a promise of ten dollars for any period not ex-

ceeding one month; though since, the proprietor has granted ours gratis.

We have arranged with Captain Grove, of the *Live Yankee*, for a passage to San Francisco, at forty-five dollars each adult, children free—but to provision ourselves, and expect to sail in a day or two. Salt beef rates at twenty-four dollars per barrel (200 lbs.); biscuit of first China flour, six cents per lb.; the same flour about three cents per lb.

I may not neglect to mention that we have consecrated the waters of Hong Kong, in the baptism of a young female of our party, which I presume is the first baptism here for many centuries, if ever there was one before. It would have been much more gratifying however had it been a resident, native or foreigner, as a sort of omen or first fruits of the place; but there seems to exist a considerable amount of prejudice against "Mormonism;" and the general spirit of the people is pretty much akin to that in the other parts of Asia we have visited. The Lord, and His service, under any form, have very little place in their hearts, and are not at all in harmony with their actions.

We were informed, on our arrival, of a person on the island who could not get a passage to California on any terms, on account of his being a "Mormon," and whom we naturally concluded to be one of the Elders of some of the Eastern Missions; but, as we have been unable to trace him out, we conclude that he must have left.

I rejoice to say that we are all well, and rejoicing in the good spirit of the Gospel of Peace, also glad in the anticipation of soon mingling with our brethren in Zion.

I enclose the first of a bill of exchange, drawn at this place, in my name, for six pounds, four shillings, and eight pence, being the value of sixty-two rupees, five annas, and eight pie, due by me to the Calcutta Bank Agency, and which you will please set down to their credit. I have chosen this method to save after exchanges, which are expensive; and have apprised Elder Skelton, of Calcutta, of it.

I will send the second from San Francisco.

Yours in the Gospel,
HUGH FINDLAY.